The DIVINE LIFE

THE SIVANANDA DIAMOND JUBILEE VOLUME

Om

1st June 1947.

lessed aspirants,

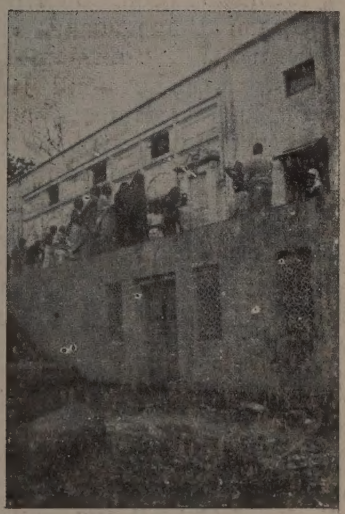
Be true. Be sincere. Be
nest. Be vigilant. Be hungry.
Thirsty. Equip yourself with
r.

I shall give you the bread
eternal life. I shall give you
nectar of immortality. I shall
the you with the garments
everlasting Peace. I shall
e you rest. I shall comfort
. I shall cheer you up. I
all take care of your body
Soul.

Doubt not. Delay not. Tarry
. Leave your bag and bag age
me to me Be quick

Sivananda

Om



A View of
Prabhat Pheeri gathering
Sixteenth Divine Life Sadhana
April 1947

JUNE 1947

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No. 6

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FOUNDER : **His Holiness Sri Swami Sivanandaji Maharaj**

JUNE, 1947.

CONTENTS

		Page
1.	Prayer	121
2.	Nrsimha Jayanti Message ...	121
3	Necessity for Sannyas (One part)	122
4.	Grand Guru Nature ...	124
5.	Nature of Parabrahman } Poems	126
6.	Appayya Dikshitar... }	127
7.	Philosophy of Dreams ...	127
8.	Wisdom of Siva ...	129
9.	Vedant Jyoti ...	131
10.	Gist of Western Philosophy ...	132
11.	Vivekachudamani ...	135
12.	Message of the Triple Festivals—Basant, Uttarayan and Ratha-saptami	13
13.	Divine Life for Children ...	138
14.	Sivananda Gyana Sabha ...	139
15.	All World Religions Federation-Proceedings of the 4th session...	140
16.	Divine Life	141
17.	Guru Poornima	142
18.	New and Notes.	143

NOTICE

It is hereby notified for the information of all concerned that Sri Swami Pranavananda has resigned from the chairmanship of the Sivananda Diamond Jubilee Celebrations Committee and also from other activities of the Divine Life Society Rikhikesh. Therefore members are requested not to address letters or remittances in his personal name.

Letters and remittances in connection with the Diamond Jubilee celebrations may kindly be addressed to the Secretary Divine Life Society Rikhikesh and not in any individual name.

Secretary,
Divine Life Society.

THE SIVANANDA PHOTOPHONICS

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THE DIVINE LIFE

RIKHIKESH

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प्रौढोऽहं यौवनस्थो विषयविषधरैः पञ्चभिर्मर्मसंधौ
दष्टो नष्टो विवेकः सुतधन युवतिस्वाद सौख्ये निषण्णः ॥
शैवीचिन्ताविहीनं मम हृदयमहो मानगर्वाधिरूढम् ।
क्षन्तव्यो मेऽपराधः शिव शिव भोः श्रीमहादेव शम्भो ॥

I am grown up. I am in youth. And I am being bitterly bitten in the secret life part y the five poisonous serpents (of senses) which carry the venom of objects. Discrimination lost in me. I am enthroned in the sweet happiness derived from son, wealth and young ife. My heart being bereft of the thought of Siva is puffed up with egoism and pride ! Siva ! forgive my sins ! O Siva ! O Mahadeva !

Sivaparadhakshamapanastotra : 3,

THE DIVINE ALONE TRIUMPHS !

(Message for Sri Nrsimha Jayanti)

The 3rd of May 1947 was observed as the nniversary of the Nrsimha Jayanti. It is ıe day of the manifestation in a most marvel- ous manner of the Supreme. Being in the orm of the Man-Lion or Nara and Simha. Vhen the cruel prosecution of the child-devotee, rahalad by his wicked father, Hiranyakasipu aches an extreme point then the All-Powerful ord of the Universe suddenly makes his appear- ıce in a most terrible form, slays the Asura and nfers bliss and peace to his devotee Prahalad. his memorable divine incident, fearsome and veful to the wicked, yet joyous and welcome to ıe truly devoted, is recalled with pious religi- is fervour and commemorated in fitting anner by the annual observing of the sacred ıy with festivity, worship, songs of praise and ayer.

Nrsimha Jayanti is an event that is the most important significance to Hu- anity. It symbolises the sublime, irrefutable Truth that it is always the *DIVINE ALONE* that *TRIUMPHS IN THE END.* However towering, however invincible, formidable and triumphant the power of the un-divine, the anti-divine elements might seem outwardly yet they bear within themselves the seed of ultimate Doom. For them there is no victory; for them there is no escape from final chastisement that is their deserving due. For the Divine Law is inexhorable and as the poet has aptly remarked "though the 'mills of God' grind rather slow yet they, grind extremely small' and their grinding is sure and certain." There is no running away from retribution for the wrong-doer. For the power he has dared to defy is OMNIPOTENCE itself. The Law that he has arrogantly transgressed is the very root-essence of all law, all Righteousness, all discipline. THIS GREAT LESSON the Asura Hiranyakasipu learnt and alas ! learnt at what terrible price-from the Lord incarnate as the Nrsimha-avatar !

O Mankind of 1947 ! REMEMBER THAT PILLAR ! Remember the pillar out from which burst forth the Hand of Vengeance Divine. That PILLAR symbolises the inescapable LAW of Divine Retribution that is governed by the RUDRA aspect of the Supreme. With a mighty sound before which a million atom bomb explosions were but a mere whisper, the pillar was rent asunder and out from it sprang forth the Lord as veritable wrath incarnate. There was a great thunderous roar as that of a thousand oceans dashing against the rocks and like lightning the Lord struck down Hiranyakasipu. Such is the final Fate of the transgressor and the wanton defier of the Divine. O Ye Humanity of the Twentieth Century ! you are hurrying towards such a Pillar that Hiranyakasipu arrogantly struck.

He struck but only to be struck down himself. This was inevitable : for evil cannot, and can never triumph.

Unite not yourselves with the un-Divine. Be not ally to evil. Then no wrath can harm you; no terror terrify. For even while the Lord appeared as DEATH unto the demon yet He shone as the benign Protector Divine to the devoted Prahalad For the sake of Prahalad HE took this most unique of all incarnations. For the love He bore for His Bhakta Sri Hari became completely converted into Rudra. He became the Man-Lion of awesome grandeur and unlimited mighty prowess. But wonder of wonders! what was it ! HE, the Terrible One, said to Prahalad ? In accents of tender Compassion and Love the Lord said, "Child Prahalad, perhaps I delayed, tarried a bit in responding to thy prayer. Child forgive me". Herein indeed is the message of hope and good cheer to Humanity today. Let Nrsimha Jayanti Day hearten you all up with this message of hope from the Lord. For here HE has clearly shown that *to the devotee He is ever the Ocean of Love and Compassion.* He is the protecting Power and the saving Hand. He gives proof of the promise "Kaunteya pratijanee name bhaktha pranasyati' and' Nahi kalyan krit kaschit durgatim tata gatchchati" implement this HE brought Prahalad safe a unscathed through every ordeal that the asu father subjected him to.

The great message of Nrsimha Jayanti is turn away from the path to perdition and tre now the Path of Redemption. This holy day call upon you all-ye blessed heirs to Divinity Lead the life of Prahalad. Learn the solem lesson of Hiranyakashipu's doom. Keep brig before you the Ideal of Prahalad. The Prahal Ideal is that of *FAITH and SURRENDER;* a divine BOLDNESS in the face of all tria and a brave and COURAGEOUS ENDURANC of the severest ordeals. Prahlad exemplifi the ideal of firm unshakable adherence to t Divine Name and a perfect trust in the Lord Grace and Power. Even though Prahalad h to undergo very many torments yet the Lo Himself gave him the strength to bear them a Bear up life's blows with true fortitude. Ha implicit trust in the Lord's Power and Grac Cling through thick and thin to the Divi Name of the Lord. Face the trials and tribul tions of life with the Divine Boldness of Prah lad. Remain serene and secure in the su knowledge that however seemingly successf Evil appears to be yet it is the DIVIN ALONE TRIUMPHS st last. May Lord Sri Ha awaken within your bosoms the true and fie Prahlad-Spirit ! May the powerful Name of t Lord fill this sacred land from the Himalay to the Cape! May Lord Sri Nrsimha, the de troyer of evil and the protector of Good ble you all ! Om Namo Narayanaya ! Om Nam Narayanaya ! Om Namo Narayanaya !

NECESSITY FOR SANYASA

(From a speech delivered by Sri Swami Sivanandaji on 28th Dec. 1945)

The mere desire to remain aloof and alone shows that there is an Advaitic inclination in you. Every moment you should be ready for Sanyasa The very longing for Sanyasa shows that there is growth of spirituality. Deluded people bring various vain arguments; " Mohamed was a householder, Nanak was a householder, Rama married, Krishana married and Ramakrishana Paramahamsa married! " Delusion! Even if you are a Jnani, you will have terrible downfall when you come contact with worldly persons and thing Many Sanyasins have fallen! Many Yogis ha fallen! The Bhagavata says that actual fire not so dangerous, burning charcoal is not dangerous, as the company of worldly person worldly things! Worldly people always ta against Sanyasa, renunciation and Tapas Even cobra is not so very dangerous as the deluded people!

Even in an advanced stage, people remain their house with family, wives and children, t take fancy to say, ', I have got mental achment ; I am a mental Sanyasin." Ah ! ere is terrible attachment in them ! Sanyasa its own glory and splendour ! Sanyasa xtremely necessary. One may say, " I do need orange-coloured robes"; still Sanyasa necessary. Sanyasa has got its own chology. All arguments against it are false! e Mundaka Upanishad will tell you how essary Sanyasa is. The world has not duced a greater genius than Sankara, the atest Sanyasin. Why did Ramakrishna amahamsa take to Sanyasa ? No use of umentation and Logic, vanity of the intel- t ! Sanyasa is necessary though you may e Advaitic realisation ! Totapuri, Rama ishna's Guru though he had Advaitic lisation took to Sanyasa. Why Mandana Misra take Sanyasa ? navalkya had the highest realisation, but y did he take to Sanvasa ? The world not produced a greater sage than navalkya! Study his instruction to his e Maitreyi!

Sanyasa destroys all worldliness, all evil nskaras and establishes you in Advaitic ditation. You must come out of your house l wander away begging for alms and fix the id on the Supreme Lakshya, the Brahman. u must meditate without break. Then y you can have the choice either to take or to take orange-robe. But never say, " I e no attachment, I am a mental ıyasin." You will weep afterwards. dy the Mundaka Upanishad. If Sannyasa ot necessary why should there be the four ıramas ? Were the makers of such rules re fools ? How can you understand the ry of Sanyasa while remaining in the ıse and the office, clubs and hotels, amidst ıptations and attractions, lust and attach- nt ? How can you know the glory of the truction of Maya, realisation of God ? ı want to eat, drink and enjoy all the day l night! You are immersed in sensual asures! There is no dispassion, no Vairagya, renunciation. That is why you are afraid to e Sanyasa and try to justify your worldli- s through foolish arguments! You are ıid to bear suffering. You always want to carried away by your sense-cravings ! How you know the glory of Sanyasa ? The achment to men and women, friends and tives, money and gold, has to be ruthlessly nt down to ashes! All the so called duties of the world have to be kicked away for the sake of that glorious state of Self-realisation! The Mahabharata proclaims that for the sake of Self-realisation, even the whole world should be renounced without hesitation.

Why do you roll on in this miserable Samsara ? Are you not ashamed ? If you have real manliness, you must break the chains of earthly bondage, the bondage of birth and death, oldage and disease, hunger and thirst ! That is courage! That is heroism! That is manliness! Do not be cowards, start now ! Fight for the sake of that state of Absolute Freedom of Kaivalya-Mukti !

The parents nowadays are irresponsible. They are deluded. Thinking that they are educating their children, they allow their children to rot in delusion worldliness and passion! If there are five sons the parents want all their sons to become barristers and judges ! There is vanity at the root of all this. If at least one of your sons has the glorious fortune to open his inward eyes, to realise the futility of earthly life, to renounce all his attachments and to take to the wise path of Self-realisation. that son has done his greatest duty to his parents, that son has opened the doors of salvation to his parents and family-people! He has become a centre of worship and adoration to all people in his country! What is the use of physical service to parents and relatives ? What is the use of fighting for social and political freedom, when everybody is locked up in the jail of ego and delusion. What is the use of beating the air thinking it is a drum ? Even so is all this activity and business of life in the world which is only an airy nothing in truth when compared to the glorious path of Self-realisation! What is the use of working in an office with a slavish mentality, which is but the outcome of ignorance ? The pay you receive in the office is only a bank in this world of Maya! How much you have eaten, how much you have drunk, how much you have enjoyed, how much you have slept? Is there an end for this?

Remember that all that you see in this world and get attached to is the object of your own imagination! Open your eyes! All this is Pure Satchidananda! All this is Undivided and Immortal Consciousness. Where is father, where is mother, where is wife, where are children ? Where is the world ? Where is society, where are nations ? You are moving and breathing in the mass of Universal Consciousness. Wake up now! There is no way in this world to get eternal happiness and

supreme satisfaction! You do not know where lies the real cause of misery and suffering. You do not know where lies the source of real knowledge and bliss. You are sunk in ignorance. Assert now your real birthright, the Freedom of Self-realisation!

It is better for you to throw off everything now itself and come off as a beggar! Then alone you become the richest man! Upanishads emphatically declare "Yo Vai Bhuma Tat Sukham." You cannot have real happiness in this world! The real Santi, the Peace which the mind is hankering after is only in the Bhuma. Bhuma is unconditioned, beyond time, beyond spa and causation. Bhuma is Freedom,-freedo from the trammels of flesh, freedom from t tricks of Maya, freedom from the plays of del sion. Bhuma is perfection, beyond all limitatio Bhuma is Infinite Fulness. Bhuma Brahman, the Eternal Absolute! You w have to remember all this constantly. Y will have to write this and read this, talk this and preach this, meditate on this a live in this, understand this and realise th "Yo Vai Bhuma Tat Sukham.

Om Santi Santi Santi!

GRAND GURU—NATURE

Sri Swami Sivananda

The subtle points, the secrets and the true nature of Sadhana, Yogabhyas and spiritual life one has to learn from a person who has already traversed this path and progressed considerably upon it. But if you should wish to learn these things, you must first become awakened to the urgent necessity of such knowledge; or else' you will never have the urge or the hankering for such spiritual knowledge. In your deep sleep of ignorance and sensuality you are entirely oblivious of the lofty purpose of life and the meaning and importance of spiritual Sadhana. Therefore you have first to be aroused to this forgotten fact. Once awakened, you are to be taught all the knowledge of the intricacies of the path. The Guru is the one that awakens and teaches.

What part does the Guru play in the evolution of the individual? What should be one's attitude if this ancient and time-honoured institution of the spiritual preceptor is to be of real practical benefit to you? The Guru, as has been pointed out above, awakens you when you have temporarily fallen off from the awareness of the Ideal and the means and methods for its attainment.

Essentially, man is said to be the ever-awakened, ever-shining, luminous spirit. But he has forgotten his nature and the Guru as conceived of by the genius of India is the one that does the awakening work. Awakening and teaching also mean a reciprocal willingness to learn on the part of the one who is in need of the Gurus. Also it suggests another idea that if one would but keep himself ever ready to receive any such awakening impulse he will find such awakening impulses abound in natu God has so constituted creation as to make an ever-ready teacher.

Nature herself, the whole creation is a grand Guru, is a gre teacher of the mankind, ever imparti precious lessons, if man would put hims in the proper receptive attitude. There the energising vitalizing power electricit But the non-conducting wood fails to bene by a charge of electricity if brought in contact with it in spite of the latter's pow The wood remains wood. But a piece copper or iron at once acquires the power, t force and the properties of electricity. N only that, but itself in its turn is able communicate the electricity to other objec which are of a similar nature. I shall give y another example that practically demonstrat this truth, namely, 'the nature is a gre teacher.' Millions of different surfaces recei the impressions from outside from the rays the sun. They do not absorb the picture. is only the sensitised plate of the camera, t film that is able to absorb those impressio that it receives and in itself reflects t picture. Thus, you have to learn from t non-conducting piece of wood and the goo conductor iron and copper, the necessity such receptivity; you have to learn from t sensitised surface of films and the other bla surfaces, the necessity of such receptivit Like this, everywhere you turn, you w be able to learn many things.

You see the example of the Avadhoota the 11th Skanda of the Bhagawat who lear

any spiritual lessons from various things in ature. You have to admit that you are in no ay better or superior or more highly evolved an Avadhoota and you should always be adily capable of putting yourselves in this ceptive mood. It is the lack of this that akes even the presence of such educators tile. Your duty is to learn, yet you play uant to this great school called Life. Christ ve His lofty message and in the end he has id. ', He that hath ears let him hear ; he that th eyes to see, let him see", because the essage is there, the listeners are there ; but pposing a man is in a dark room and he ants light; a kind neighbour gets him the ght, immediately this man closed his eyes---- hat is the use of the illumination that has en brought into the room? Even so, you ay have teachers; but the moment teach- g is given you close your doors against it and ou are in the same condition as before.

Why spiritual lessons and great ethical achings fail to make any impression upon an ? Supposing a very fine garden of health ving juicy fruits is opend up to a set of four five people. Perhaps there is a man with a iritual bent of mind, Sattvic Samskaras or ndencies. He may partake of the fruits daily id have a good meditation, do some Upasana id Japa and the fruit that he has thus eaten e will convert into Sattwic force to illumine mself and help in illuminating others. nother is an athlete. He partakes of the me fruit and then he does exercise. He indulges athletics, develops a fine physique and he ns jumps and swims. Probably the third is glutton. He eats the same fruit and gets amasic, sleeps, becomes useless to himself and hers. Perhaps there is another who is a yspeptic. He eats the fruit and is not able to gest it. It is the same fruit garden; with ne it is Sattwic, another Tamasic ; another ajasic; and yet to another it gives pain.

Just reflect deeply over another instance. lany people assemble at sacred shrines during oly festival days. The atmosphere is solemn nd elevating. The true devotee will be lost worship and ecstasy. But the professional vindler in the crowd is looking out only for a ull. The pick-pocket has eyes only for a ulging coat-pockets and the amorous youth cans the faces of the fair sex. So does not happen that all of you receive the me benefit out of the Satsang and spirituality ervading such sacred and auspicious occasions. eople attend religious discourses, some nbibe the teachings, others the funny points. still another mimics the manners of the speaker, his gestures etc., while the fourth section seeks to condemn every thing that is uttered at the discourse. You give milk to the snake, you have poison. You prepare food out of grain and give it to man ; he turns it into faecal matter.

You have got those colourful splashes of floral glory abounding in parks, gardens and house-balconies. It is earth, it is sunlight, it is water---- common elements which abound in nature--out of a combination of these three you have got these. These floral plants receive water with which we clean our feet ; and there it is the fragrant, cooling; joy-giving flowers adorning the Lord in church altars and temple sanctorums. Different natures receive the same thing differently and react differently.

Thus, it is not all that are able to be benefitted by a Guru. Living Sat-Gurus - the grand Guru nature—and the silent Gurus, they have a message but they silently give out this message. He that has ears can listen ; he that has eyes can see. There are also, some who look but do not see ; some who listen but do not hear. Thus it is that there are Gurus abounding in various shapes of the grand phenomenon of nature silent but effective teachers of mankind.

Every copy of a spiritual book, each little booklet, leaflet or placard is a silent yet readily elevating teacher. Yet man remains unaffected. Why ? It is because of the tendency of the mind. It always moves downwards. It would rather revel in the darkness and multiply and die there, than come and live for a short time in the sunshine like flowers. Man's mind is something like the house-fly. Of course, sometimes, if some sweet-smelling object is kept, it may perch upon it for a moment. But the next moment it would prefer to alight upon a dung-heap. Its nature is there. So, perhaps nice tune might attract your attention for a while, but the next moment if something is given to which it is accustomed always, this house-fly of the human mind at once goes and sits upon that. It is used to frivolities. It is used to mere flippancies. It is used to taunt and give torment to others. When a very delicious dish is put before it, it forgets the spiritual path and alights upon it.

Another little lesson is that in spite of his boasted strong body, in spite of culture, in spite of having moved in high society, with the external refinement, man is at heart the coward. How you have taken resolves—lofty resolves of Ahimsa, Satyam and Brahmacharya, how Kama,

Krodha and Lobha are the terrible gates to hell —you have all taken a resolve, you have all known that societies like the Divine Life Society stand for Ahimsa, Satyam and Brahmacharya alas! to what purpose! Man will think of himself as a hero. But Ahimsa is not in him. If a mosquito sits on your hand, you will heroically smash it with a smart slap. It is so simple. But should a scorpion approach you this courage does not come! There essentially man is a coward and it is not easy for a man to boast his strength. Let him be humble; let hi learn from little things. Let him thus ke himself open and try to benefit by the lesso that are ever abounding before his eyes and ea In conclusion, I say let us be not like t housefly; but like the bee that even though has the option of sitting anywhere it like chooses to sit upon the flower and draw t honey.

THE NATURE OF PARA-BRAHMAN

OR

(EGO AND EFFACEMENT)

Sri Brahmachari Sridhar

There was once a Pundit of vast erudition,
Vast in his scholarship and in intellect high,
Famous all the world over and with a renown,
That reached and resounded in the highest sky,

There was a simple Sadhak, humble and true,
Absorbed in the services of his God and Guru,
In his most holy Ashram amidst the Himalayan ranges,
In a quiet little spot on the bank of the Ganges.

This pompous Pundit puffed with pedantic pride,
Once toured these parts with a 'panda' as guide,
Sighting the Sadhak seated by the Ganges side,
He approached that spot with slow and stately stride,

"Hey Brahmachari!" he accosted in lordly disdain.
From years of such service pray what have you gained?
By answering this question your knowledge, please show,
What's Para-Brahm's Nature? from you I would know.

From the height of his fame and lofty renown,
On the Sadhak's ignorance he wanted to frown.
But the radiance of the Sadhak's soulful glance,
Put to shame his intellect's extravagance.

Humbly his bent head the Sadhak slowly raise
With soft and mild eyes at the Pundit he gaze
With sweet and low voice the Lord he fir
praise
And gave a reply that left the great Pund
amaze

What is the knowledge that thou dost see
Is it the knowledge of the proud or the mee
Wishest thou to hear what the scriptures speal
Or something that's altogether strange a
uniqu

From the depths of his calm eyes flashed for
lightnin
And his soft voice swelled into a thunder's ro
And out from his mouth flowed wisdom en
ghtenin
Words that rang sincere and true to the co

"Listen O Pundit, O listen" he cried,
Tho 'loadful of learning in thy head does resid
Yet the Gem of Intuition in my heart do
abi
For I have surrendered myself to my Gu
and Guide
If the voice of the scriptures should speak Th
m
Then Para Braham is Sat, He's all that Be,
But if as a true aspirant I speak to thee,
O Pundit! PARABRAHMAN'S Nature
GURU BHAKTI

APPAYYA DIKSHITAR

Kaviratna Sri T. N. V. Rajan, Maymyo

ere had ris'n the Mogul Empire
om the glowing ashes and fire
the battle of Panipet
hen in a southern Brahm'n's hut

as born a lad that blew again
e *Vedantic* bugle again,
d stirred from slumber and from sloth
ith the urge of righteous wrath.

e guardians of the *Vedas*,
irs of the *Upanishads*,
d made them stand alert, intent
hear the tune of sad lament.

eak forth from India's anguished soul.
longer may they sprawl and loll
downy beds of idleness,
mplacent with their past greatness,

hen loud the manly bugle blared,
d the need for action declared.
e great Appayya Dikshitar
as a saint a sage and scholar.

it was the clarion sounded,
r hearts then with *eclat* bounded;
it was that called in that age
us to guard our heritage.

rsed was he in philosophy,
d e'er did he win the trophy
duals and combats of learning,
aving savants with shame burning.

rhetoric peerless was he,
d his fame pundits did envy,
d thought on him much mud they slung
e aspirants to him they clung.

eet in praise of Siva he sang
mns that with rich melody rang
d devotees still love to sing
mns by him, among poets a king.

For aspirants and learned men,
With learned skill and acumen,
The four schools of thought he surveyed,
And their tenets to all conveyed.

In learned treatises and books,
Unblemished by jaundiced looks,
And in commentaries bejewelled,
With Vedic wisdom unexcelled.

Like a golden ring on the spire
Of the Vedantic shell of fire
Appayya Dikshitar did glisten
Among the whirl of lesser men.

Once to Tirupati the Sage
Went on a lonely pilgrimage,
And there the *mahant* to him told
'Enter not the fane ; it can't hold

Within its precincts a *Saivite*;
To enter here you have no right".
Wreth was the saint, and quietly he
By occult powers o'ernight changed he

The fane's image of Lord Vishnu
To Siva. The *mahant* turned blue
When in the morn he, aghast, saw
Vishnu's image changed to Siva.

To the great sage he now did run,
And of this humble beg pardon,
And asked the image be restored
To the shape he loved and adored.

Such was the great saint Appayya,
An incarnation of Siva,
When man still love and reverence
For wisdom and intelligence.

PHILOSOPHY OF DREAMS

he analysis of dreams and their cause by
cho-analysis is defective. They maintain
t the cause of dream creation lies in the
pressed desires of the dreamer. Can they
te dreams as they like by suppressing desir-
No. They cannot do that. They say that
res stimulate or help the dream creation.
they do not know what supplies the mate-
out of which they are made, and what turns
desires into actual expression, enabling the
dreamer see his own suppressed desires materialized and appearing to him as real.

The desires only supply the impulse. The mind creates the dreams out of the materials supplied by the experiences of the waking state. The dream creatures spring up from the bed of Samskaras or impressions in the subconscious mind. Indigestion also causes dreams. The Taijasa is the dreamer. It is the waking personality that creates the dream personality.

The dream personality exists as the object of the waking personality and is real only as such.

The waking and dreaming state do not exist independently side by side as real units.

Why do we dream ? Various answers have been given to this question. Dreams are nothing but a reflection of our waking experiences in a new form. The medical view is that dreams are due to some organic disturbances somewhere in the body, but more particularly in the stomach. Sometimes coming diseases appear in dreams.

According to Edmund Freud all dreams without any exception are wish-fulfilment. The physical stimulas alone is not responsible for the production of dreams. The dream mechanism is very intricate. The wishes are of an immortal nature. They are revolting to the moral self which exercises a control on their appearance. Therefore, the wishes appear in disguised forms to evade the moral censor. Very few dreams present the wishes as they really are. Dreams are partial gratification of the wishes. They relieve the mental tension and thus enable us to enjoy repose. They are safety valves to strong impulsions. You will know your animal-self in dream.

The objects which manifest during the dreaming state are often not different in many respects from those which he perceives during his waking state. During the dreaming state he talks with the members of his family and friends, eats the same food, beholds rivers, mountains, motor cars, gardens, streets, ocean, temples, works in the office, answers question papers in the examination hall, and fights and quarrels with people. This shows that man does not abandon the results of his past relation with objects when he falls asleep.

The person who experiences the three states, *viz.*; Jagrat or waking-state, Swapna or the dreaming state, and Sushupti or the deep-sleep state is called Viswa in the waking state, Tejasa in the dreaming state and Prajna in the deep sleep state. When one gets up from sleep, it is Viswa who remembers the experience of Prajna in deep sleep and says "I slept soundly. I do not know anything". Otherwise remembrance of the enjoyment in deep sleep is not possible.

The reactions to dreams differ according to mental disposition, temperament and diet of the person.

All dreams are affairs of mere seconds. Within ten seconds you will experience dreams wherein the events of several years happen.

Some get dreams occasionally, while so others experience dreams daily. They never have sleep without dreams.

The Sun is the source and the tempor resting place of its rays. The rays eman from the sun and spread in all directions at time of sunrise. They enter into the sun sunset, lose themselves there and come again at the next sunrise. Even so the st of wakefulness and dream come out from state of deep sleep and re-enter it and themselves there to follow the same cou again.

Whatever appears in the dream world is reproduction of the waking world. It is only the reproduction of the objects se experienced or dealt with in the present but it may be the reproduction of objects, se experienced or dealt with in any former life the present world. Therefore, the dream wo cannot be said to be independent of the wak world.

The objects that are seen in the state wakefulness are always seen outside the bo It is, therefore, external to the dreamer; wh the dream world is always internal to dreamer. That is the only difference betw them.

During the dream state the whole wak world loses itself in the dream state. The fore, it is not possible to find the distinct features that would help the dreamer to d inguish the waking world from the drea world.

Scientists and Western philosophers dr their conclusions from the observations of th waking experience. Whereas the Vedant utilize the experiences of the three states waking, dream and deep-sleep, and then dr their conclusion. Hence, the latter's concl ions are true, correct, perfect full and integ while those of the formers' are partial a one-sided.

Certain kinds of external sounds such as ringing of a bell, the noise of alarm-cloc knocks on the door or the wall, the blowing wind, the drizzling of rain, the rustling leaves, the blowing of the horn of a motor the cracking of the window etc., may prod in the mind of the dreamer variety of imagi tions. They generate certain sensations wh increase according to the power of imaginat of the sleeper and the sensitiveness of his mi These sounds cause very elaborate dreams.

you touch the dreamer's chest with the t of a pin, he may dream that some one has n him a severe blow on his body or stabbed with a dagger.

he individual soul does not know that he is ıming during his dream state and is not scious of himself as he is bound by the Gunas 'rakriti. He passively beholds the creations ıis dream-mind passing before him as an ct of the workings of the impressions ıskaras) of his waking state.

t is possible for a dreamer to remain cognis- during his dream state of the fact that he is ıming. Learn to be the witness of your ughts in the waking state. You can be scious in the dream state that you are ıming. You can alter, stop or create your thoughts in the dream state independently. ı will be able to keep awake in the dream e. If the thoughts of the waking state are trolled, you can also control the dream ıghts.

ometimes the dreams are very interesting turn out to be true. They foretell events. ıan living in Haradwar dreamt on the first uary 1947 that he will be in Benares on the ıt of the third January. It really turned to be true. An officer dreams that he will ransferred to Allahabad. In the following rning he gets the transfer order. Another ı dreams that he will meet with a motor car dent on the coming Saturday. It also ns out to be true.

rofound wisdom comes through reflection on ams. No one has known himself truly who has not studied his dreams. The study of dreams show how mysterious is our soul. Dreams reveal us that aspect of our nature which transcends rational knowledge. Every dream presentation has a meaning. A dream is like a letter written in an unknown language.

Many riddles of life are solved through hints from dreams. Dreams indicate which way the spiritual life of a man is flowing. One may receive proper advice for self-correction through dreams. One may know how to act in a particular situation through dreams. The dreams point out a path unknown to the waking consciousness. Saints and sages appear in dreams during times of difficulty and point out the way.

The Vedantins study very deeply and carefully the states of dream and deep sleep, and logically prove that the waking state is unreal as the dream state. They declare that the only difference between the two states is that the waking state is a long dream, Deergha Swapna.

So long as the dreamer dreams, dream-objects are real. When he wakes up the dream world becomes false. When one attains illumination or knowledge of Brahman, this wakeful world becomes as unreal as the dream world.

The real truth is that nobody sleeps, dreams or wakes up, because there is no reality in these states.

Transcend the three states and rest in the fourth state or Turiya, the eternal bliss of Brahman, Satchitananda Swaroopa.

WISDOM OF SIVA

CHAPTER I

. Your sole business in life is to attain l-realisation. All else is useless and worth-

. Have perfect trust in God; abandon fears, cares, worries and be at perfect ease.

. Without courage there is no self-realisa-n, no immortality.

No soul that aspires can ever fail to ain eternal bliss and perennial joy.

God is the end of all your actions and vements. Seek Him. Realise Him. Only n you can be perfect and free.

6. There is a living, unchanging, eternal consciousness that underlies all names and forms, and that holds all together. That is God or Brahman.

7. He originates everything, sustains it. When everything is destroyed He alone remains.

8. He is great. He is subtle. He is boundless Grace.

9. Life like water from the cracked water-pot silently flows away. Man who is under the intoxication of sensual enjoyment is not aware of this.

10. You cannot live without religion. You cannot live without the name of the Lord. Eternal Life is God or Brahman.

11. Unseen He helps you with faithful hands. Unheard He hears your speech. Unknown He knows your thoughts. He is pure, all-pervading consciousness Sat-chit-ananda.

12. God is the end of all Sadhanas or Yoga practices or meditations. Forget not the end or the goal.

13. Strike the chords in your heart by chanting O M, by doing Japa of OM Nama Sivaya, by singing Hare Rama, Hare Krishna, and hear the thrilling, eternal, superb music of the soul.

14. Out of pain comes the philosophy of "Who am I?"; out of suffering comes endurance; out of service a pure, compassionate heart; out of adversity the strength of will; out of faith the final beatitude; and out of meditation oneness with the Infinite.

15. This world is only a halting-place. It is but an inn. It is a Dharmashala.

16. He who gives breath, He who gives strength, He who gives vigour to the senses, light to the intellect and force to the Prana, is the Inner Ruler. He who is hiding Himself in the chambers of your heart is God or Brahman.

17. Faith transcends reason. Faith alone opens the door of eternal bliss and immortal abode. Have unswerving, unshakable faith and enter the illimitable domain of everlasting peace.

18. Old age like the dreaded tiger stands threatening at your door. Beauty fades, wrinkles appear on the face and mar the beauty. Hairs become grey. Teeth become shaky and fall. Body bends forward. Brahma Jnana or the knowledge of self is the only remedy to destroy birth, old age, death and disease. Attain this Brahma Gyana through purity, faith, dispassion, discrimination, hearing of Srutis, reflection and meditation.

19. You have wasted much of your life. A little time is left. Make the best use of it. You too can realise God and be ever happy.

20. Jivanmuktas or the liberated sages are ever ready to help those who are still climbing to reach the peak of wisdom. This is their work in this world. It is the duty of the aspirants to seek their aid and have a receptive attitude.

21. True religion will bring you face to with God. True religion will unite you the Inner Ruler or Indweller and bestow you eternal bliss and Immortality.

22. The Lord is everywhere. Feel Presence everywhere. His eyes behold ev thing; His hands protect. Trust in Take refuge in Him. Take refuge in sweet name. You need not despair. need not be afraid of anything.

23. God is the supreme panacea which cure you of your old standing disease of b and death.

24. God (Brahman) is with form and w out form. He is actionless. He is the a also. He is the manifest. He is the manifest. He is the immanent. He is transcendent.

25. Brahman (God), though He is Satc ananda, appears as the universe with differ attributes of Asat, (unreal), Jada (insentie and Dukha (pain) through His illusory po of Maya and yet at the same time rema untouched by Maya. This is a great myste which the intellect cannot grasp.

26. Strengthen your faith through Sats or association with the wise and the stu of sacred scriptures.

27. Persevere in your Sadhana or Y practices up to death.

28. The true prevails, not the untrue. truthfulness must that Self be attained.

29. Look upon the world as a mira Look upon it as a fleeting lightning. Ma will not touch you. Lord of death will approach you.

30. Everything is pain in this world. Bi is pain. Death is pain. Loss is pain. See is pain. Hearing is pain. Atma alone eternal bliss. Attain this through fai purity and meditation.

31. Strive to know God. Seek the compa of the wise. Lead a life of selfless-servi renunciation, dispassion, prayer and medi tion.

32. The greater the knowledge, the great the love. A sage only will serve more, as knows that every being is his own self.

33. God is the one Doctor for all sickness Rely on Him alone. The names of God a the most potent, unfailing tonics, su panaceas, well-tried elixirs, sovereign specifics

God has no evil or defect in Him. He rfect. He is the author of evil but He touched by evil.

Why there is evil ? This is a transcen-l question. This is beyond the intellect. is a mystery. The little, finite, frail, n cannot solve this. Be humble. Do not e into the Divine mysteries. Know God. ise Him. You will find an answer.

Nothing lies outside God. He is pure igence. He has no necessity to perceive ning as an object. The whole world thin God, just as heart, lungs, liver, ls, eyes, nose are within you.

Sow the seed of kindness in your heart. will have a very rich harvest of peace bliss. The heart's harvest is ever per-l.

Diseases like enemies besiege the citadel alth. Kill these enemies by the sword ditation and Brahma-vichara.

The fundamentals of every great religion nalterable. They can easily be under-. Real religion is one. Real religion -realisation. Real religion is to become man.

Pray to the Lord every minute for your nce in daily life. Prayer that comes a sincere, pure heart is at once heard e Lord.

Worldly objects blind you and hinder spiritual progress. Turn the mind towards God. Renounce the objects and the desires.

42. You need neither art nor science for attaining God-realisation but faith, purity and devotion.

43. The purer you are, the nearer you are to God. Therefore develop purity by generating, sublime thoughts of Divinity.

44. Love is the greatest power on this earth. It is the force of the soul. Cultivate Love through selfless service, charity, Japa or recitation of the name of the Lord and practice of kindness and mercy.

45. You are truly poor if you have no contentment on account of your inordinate greed.

46. Like the owl which cannot see even in the bright sunlight, a worldly man cannot perceive God on account of his ignorance, egoism and vanity.

47. Have a definite aim. Live with a definite purpose. Realise that life is meant for service and not for self-seeking.

48. Draw yourself out of the evil way. Control your tongue. Abandon the sins of the tongue-such as falsehood, abuse, slander, back-biting, etc.

49. Cultivate a melting-heart, the giving-hand, the kindly speech, the life of service, equal vision and impartial attitude. Your life will indeed be blessed.

50. To live in perfect goodness is to dissolve in the infinite.

VEDANTA JYOTI

CHAPTER I

WHAT IS VEDANTA.

nta is the end of the Vedas
nta is the science of Reality ;
nta aims at the knowledge of that
owing which everything else is known ;
es a poor man, a helpless man
e magnanimous heights of splendour ;
kes one the Emperor of the emperor,
s hope to the hopeless,
th to the weak, joy to the depressed ;
fers immortality and eternal bliss,
It shows the way to attain freedom,
It makes you absolutely fearless,
It helps you to delight in the Self,
To rest in your own Swaroopa.

Sivananda says,

Do not become a lip-vedantin :
Become a practical Vedantin,
Live in the spirit of Vedanta,
Realise the truth of Vedanta.

VEDANTA JYOTI

The Light of lights is Brahman,
The Jyoti of jyoti is Atman ;
He is the Indweller of your heart,
He is the Vedanta Jyoti,
He is the Antar Jyoti,
He is the Bahir Jyoti,
He is Param Jyoti,
He is Swayam Jyoti,
He is Atma Jyoti,
He is Akhanda Jyoti,
He is Ananta Jyoti
He is Jyotirmaya,
He is Jyotiswaroopa,
The Sun does not shine there.

Sivananda says :

Feel : Jyotirmayoham,
Jyotiswaroopoham,
Jyotir Jyotih Swayam Jyotih
Atma-Jyotih Sivosmiaham.

SALUTATIONS TO MYSELF

Salutations to myself !
Who though with a body is single,
Who neither comes nor goes,
But who stays, pervading
The entire universe.
Adorations to myself !
Though with five sheaths
Who is above the sheaths,
Who is neither Prana nor mind,
Who is distinct from the sheaths,
Who is indivisible consciousness,
Who pervades the five sheaths.
Obeisance to myself ;
Who is above the three states,
Who is Turiya or the fourth,
Who is the silent witness
Of the three states—
Jagrat, Swapna and Sushupti.

Sivananda says :

There is nothing but Self,
The whole world is Atman only,
Atman is the only Reality-verily
I am verily That Atma !

ADORATIONS TO PARA BRAHMAN

Salutations to Para Brahman
Who is Nadabindu Kalatita
Who is Purushottama
Who excels the destructible
Who is more excellent than the Indestructible

Who is Nirvisesha and Nirguna
Who is free from any sort of Upadhi
Who is beyond the reach of Maya
Who is beyond Avyaktam
Who is neither Dwaita nor Adwaita
Who is the goal of Keval Adwaitins
Who is Keval Asti
Who is the abode of Sadyo Mukti
Who is Sri Sankara's object of adoration
Who is the 'Nivasa' of Dattatreya.

GIST OF WESTERN PHILOSOPHY

By Prof. Nand Kishore M.A., LL.B.

(continued from page 114)

Spinoza handles the world like a problem in geometry. The universe is a causal chain like reasoning in mathematics. In mathematics there is no design or purpose. In nature too, there is none such. His system is therefore anti-teleological. His ethics is remarkable. In its fine parts it deals with (1) God (2) the nature and origin of mind (3) the nature and the origin of emotions (4) human bondage and the power of emotions and (5) the power of the intellect and human liberty. To begin with, he defines substance. Subst exists in itself. Substance is infinite, caused, free or self-determined. Individu or personality do not belong to it. Simi neither intelligence nor will. Also it is teleological. It is God. God's will works. There is no purpose in it ; othe God would look to a purpose outside Hi God is, therefore, in the world and the is in Him. He is 'natura naturans' : the principle in everything. He is 'natura rata' : the plurality of objects. "God

eat that he posessses "infinite qualities in infinite degree". Of these, man's mind can asp only two ; extension and thought. God Nature is both body and mind. Extension d thought are each infinite in its own kind. ut neither is absolutely infinite. Hence ither is exclusively the attribute of God. hese attributes are, however, mutually exusive and independent. So mind cannot oduce changes in body nor the body in the ind. Both the mental and the physical alness are manifestations of one and the same ality ! Both are different aspects of God. ttributes are properties of God whereby we now Him. Attributes appear in specific ways r modes. Modes are defined as "the affections r modifications of substance, or that which is another thing through which also it is conived." Mode is a modification of something. Iodes are infinite and necessary in universals. hey are finite and temporal in particulars. or example, the species are eternal ; the articular individuals pass away. "The exteral infinite substance expresses itself for ever n definite ways, in an eternal and necessary ystem of physical and mental forms, in a ystem of ideas and in a system of bodies. uch an infinite and necesssry system of ideas, he totality of all ideas, Spinoza calls the bsolutely infinite intellect ; the system of nodes of extension he calls motion and rest ; he two together constitute the face of the hole universe." The universe always remains he same but its parts suffer change constanty. In other words extension and thought re never conceived of in total abstraction ; hey are always associated with bodies. Naure remains the same; its elements undergo onstant change. It follows that every finite bject is a modification of the eternal substane. Clearly neither this object nor that can e God, but all is God. Mind and body go arallel together. The human mind is the dea of the human body; the body corresponds o an idea. "Every soul is a part of the infiite intellect, which is composed of an infinite umber of souls and ideas and is an eternal node of the thought of God." Perhaps, pinoza was having very vague notions of Hiranyagarbha" and "Virat'l. But he was ircumscribed by his method.

His theory of knowledge is clear. (1) Accoring to Spinoza intuitive knowledge is the ighest kind of knowledge. This knowledge hows everything grounded in God's being and llowing from it. (2) Next comes rational nowledge. This knowledge is self-evident. It is knowledge of things in their true relationship with modes. (3) Imagination. Obscure and inadequate ideas are born of imagination. It is the source of prejudice, illusion and error. Error is a mere lack of knowledge. Intellect and will are identical. When the soul knows ideas it is intelligence or intellect; when it affirms or denies truth or falsity of anything, it is will. Neither is a faculty of the mind. The human soul is merely a mode of divine thought. Thus God's will works. There is no such thing as free will. Man thinks he is free because he is ignorant of causes. In the case of God, freedom means action consistent with His nature. Sensation, imagination and reason are the stages of the intellect. Corresponding to these, passions are the stage of the will. Ignorance generates the passion of love, hate, hope and fear. "When the soul comprehends the meaning of things, or has adequate ideas, it has no passions and ceases to be in bondage. The more confused a man's knowledge, the more he is passion's slave, the more limited, the more impotent and dependent he is. The clearer his knowledge, the more rational he is,- the better he understands the universe in all its relations,—the freer he will be from passions and the less dependent on them. To know means to be free from hate and fear, anger and envy, yea even from love and hope, pity and repentance. He who knows the true causes of things or sees them in their necessary relations to God, will love God; this intellectual love of God (amor Dei) is the love of God for himself for man is a mode of God. And in so far as God loves himself, he also loves men, for they are a part of Him." Declares Spinoza "The mind's highest good is the knowledge of God, and the mind's highest virtue is to know God." Virtue is power. The power of nature is the power of God Himself. Passion is not power, but weakness, slavery. Passions are properties of human nature. They must be studied geometrically as if they were "lines, surfaces, and bodies". There are three fundamental passions: desire, joy, sorrow. What promotes our rational desire is good, the opposite bad. An important fact about Spinoza is that he has not been fully understood in his notion of God. Perhaps, he had intuitional realisation of some degree; but it was not full. Perhaps, too he attempted to say something about God which only involved him in certain contradictions. The fact remains that he was a great philosopher and led a noble life.

John Locke (1632—1704 A D.) studied philosophy, natural science and medicine at oxford. He read Descartes and was inspired. "Philosophy, according to Locke, is the true knowledge of things, including the nature of things (physics) that which man ought to do as a rational voluntary agent (Practice of ethics), and the ways and means of attaining and communicating such knowledge (semiotics, or logic, or critic)". In his excellent "Essay concerning human understanding" he refutes the Cartesian theory of innate ideas. Ideas and principles are just as little innate as the arts and sciences. "The mind in its first being, is a blank tablet, a tabula rasa, a "dark chamber", and "empty cabinet", "white paper", void of all characters, without any ideas. It becomes furnished with experience which is the source of all our knowledge. The two sources of all our ideas are 'sensation', through which the mind is furnished with sensible qualities, and reflection' or internal sense, which supplies the mind with ideas of its own operations, such as perception, thinking, doubting, believing, reasoning, knowing willing". By idea Locke means the immediate mental presentation. The ideas evoked by perception are 'simple ideas'. Reflection produces 'complex ideas'. All the objects perceived do not produce their likeness in us. They do, however, produce certain ideas in us. These he calls qualities. Some of these qualities inseparably belong to the objects themselves. For example solidity, extension, figure, motion or rest, and number. These are called primary qualities. Qualities which are nothing in the objects themselves but powers to produce sensations in us are secondary qualities' e. g., colours, sounds, tastes etc. These depend upon the person concerned. Complex ideas may all be classified under three heads: modes, substances and relations. The ideas of modes are complex ideas like triangle, gratitude, murder. Simple modes are variations of the same simple idea e. g., a dozen or a score (mere addition of the units). Mixed modes are compound ideas made up of the different kinds of simple ideas e g., beauty, virtue etc. Our ideas of substances, too, are complex ideas made up of simple ideas. We have ideas of material substances, spiritual substances and of God. The ideas of relations are made up of simple ideas. The most universal of these is the idea of cause and effect. It is the most comprehensive idea. Cause is that which brings anything into existence ; effect is that which originated from some other thing. Different kinds of causation are creation generation, making, altering. There are also relations of time, place and extension, relations of identity and diversity, moral relations and so on. Hence the date of knowledge is furnished by sensation and reflection: all knowledge is sensuous. If sensuous knowledge is "clear and distinct", it is valid. Ideas which have their foundation in nature are real. Truth is correspondence, that is, if an idea corresponds to a fact in nature, it is real. Simple ideas are real. Ideas are adequate if they are sufficiently representative of their originals in nature; inadequate if they are incompletely or partially representative. Simple ideas and modes are adequate. Ideas of substances are inadequate because we do not know what the substances really and ultimately are. Hence truth is correspondence between ideas and nature ; falsehood want of it. Knowledge, therefore, directly to us, is the knowledge of ideas. Knowledge yielded by various ideas in consistency with one another is "intuitive knowledge". (We may note that Locke could not do away with intuition. In his innermost being he feels that there is something that gives knowledge without the direct help of the senses but since he did not possess the power of a practised Yogi, he was led into defining it in his own way. In a way he was not very wrong too. How do we find out a chess move ? How our poets produce verses ? Certainly by no conscious process of reasoning. Nor yet the materials of such direct knowledge are any but transcendental. But this is a lower type of 'intuition'. The process of automatic reasoning in a certain unknown plane of mind takes effect. That is why Locke's psychology has been superceded. Modern psycho-analysis has cleared up a great field of truth). Knowledge born of conscious reasoning is, according to Locke, demonstrative knowledge. Intuitive and demonstrative knowledge yields certainty. All else is faith or opinion and uncertain knowledge. (Locke had no right to pass a negative ordinance on a point which he had very imperfectly studied). Sensitive knowledge is like that of facts that exist objectively in the state of dream. Yet it is to the glory of Locke that he does not regard the existence of God as sensitive knowledge. "We have not self-evident knowledge of real existence except of ourselves and God; our own existence we know by intuition, that of a God reason makes clearly known to us." But knowledge is limited. It cannot reach further than our ideas. Our senses are

perfect. But if there were more perfect beings ey would have more perfect ideas i. e., npler ideas because they may possess acuter nses. There are many invisible conditions in ture. To know them we would have to udy the whole universe very thoroughly. t obviously this is not possible. Hence at we can get in natural science is a varying gree of probability. Hence external knowge is only probable. But Locke did a wonful thing. While external knowledge is y probable, "intuitive knowledge", as in case of mathematics, is certain. If there is erson who says that internally by a process of ine revelation, he possesses knowledge of nscendental things, then, it is most certain owledge and we should accept it on faith olutely. But to be really divine revelation t knowledge must not contradict clear intuie knowledge. For instance, the assertion t the sum of the angle of a triangle is more n two right angles connot be accepted as a ine revelation. Divine revelation transcends son. That is a test. Body, mind and God three substances. God is a purely spiril substance. The idea of God is not innate. is intuitive, almost mathematical. "It is as tain that there is a God as that the opposite angles made by the intersection of two straight lines are equal. We frame the idea of God, taking the ideas which we derive from experience of existence and duration, knowledge and power, pleasure and happiness etc., and enlarge every one of these with the idea of infinity ; and so putting them together, make our complex idea of God". "Pleasure and pain are the great teachers of morality". God has joined virtue and public happiness together and made the practise of virtue necessary to society". The true sanction of virtue is the will of God." "God has the power to enforce the divine law by rewards and punishments of infinite weight and duration in ANOTHER LIFE," "The divine law is the law which God has set to the actions of men, whether promulgated to them by the light of nature or the voice of revelation." Locke, it is clear, believed in the law of Karma, in divine revelation, in hell and heaven, and in lives to come. He paved the way to the great utilitarian doctrine : "the greatest happiness for the greatest number." He had great successors. He provoked serious thought. Bishop Berkeley tackles the paramount question : Does a world exist without a mind ?

VIVEKACHUDAMANI

(*Continued from page 107*)

(*Sri Narayana*)

अकृत्वा दृश्यविलयमज्ञात्वा तत्त्वमात्मनः ।
ब्रह्मशब्दैः कुतो मुक्तिरुक्तिमात्रफलैर्नृणाम् ॥ ६३ ॥

Without causing the visibles to dissolve, hout knowing the truth about one's own self v can liberation be attained by mere utter- e of the word Brahman? It is merely an rt of speech.

Notes : अकृत्वा Without causing. श्यविलयं dissolution of the visible (uni- rse). अज्ञात्वा without knowing. तत्त्वं uth. आत्मनः of the self. ब्रह्मशब्दैः by petition of the words Brahman. कुतः ere मुक्तिः liberation. उक्तिमात्रफलैः rely effort of speech. नृणाम् men.

Commentary: Drishya-vilayam: This is making the visible universe merge in the Atman. The sense-perception should cease to exist. You must give up the feeling of sensual pleasures and pain. In its place you must see the Atman everywhere. Ideas like, "This is my body, he is one, I am another, this is mine, this is another's, this is a woman, this is laddu, this is hot, this is cold, this is a mountain, this is a river" and so on should vanish entirely. The only feeling of "Ayamatma Brahma" should remain. The feelings that arise from Shabda (sound), Sparsha (touch), Rupa (form), Rasa (taste) and Gandha (smell) should vanish. Only the basis substratum Brahman should be visible to you. You should identify that Brahman with your own inner self. Your body is the Body of Brahman and you are yourself the Brahman spoken of in the Upanishads. It is the same Hari of Puranas. It is the same Father in heaven of Christianity, the Allah of the Muslims, Ahura-Mazda of the Zoroastrians, the Buddha or

Bodhisatva of the Budhists, Arhat of the Jainas, Siva of the Saivas, Karma of the Mimamsakas, Ishwara or Purusha of the Sankhyas. It is the same as the Atomic power of the modern scientists. It is all energy and spirit. You are that. You are not this perishable body. It is the realisation of this that is meant here.

Without the realisation of this Tattva no amount of utterance of "I am Brahman" will be of any avail. You will remain a bound slave of the flesh.

अकृत्वा शत्रुसंहारमगत्वाऽखिलभूश्रियम् ।
राजाहमिति शब्दान्नो राजा भवितुमर्हति ॥ ६४ ॥

64. Without destroying one's enemies and acquiring the wealth of the entire earth, by merely saying "I am a king" no one can become a king.

Notes: अकृत्वा without doing. शत्रुसंहारं destruction of enemies. अगत्वा without acquiring. अखिलभूश्रियम् the wealth of the entire earth. राजाहं I am the king. इति thus. शब्दात्by saying. न not. राजा king. भवितुं to become. अर्हति is fit.

Commentary: Externally the meaning clear, *i. e.*, without possessing the wealth of th land and without killing one's enemies how ca anyone claim to be a king? King is one wh has the power to rule over others. But this ha another meaning. Kingship is the attainme of Brahma-Jnana or Brahma-Sayujya or b coming a Mukta. Here the enemies are Kam Krodha, Lobha, Moha and other evil Vritt The wealth to be acquired is virtues like pa ience, love, equal vision, mercy, equanimit Ahimsa, celibacy, etc. Only if you kill the e Vrittis that arise in you and acquire divi virtues you will attain Moksha or liberatio You will then only really become the King kings, the Emperor of emperors and Sh of shahs.

The enemies are destroyed through Vaira ya or dispassion. This is the second of the fo means of Vedantic Sadhana. The wealth to acquired is the third one of the Four Mea namely Shat-Sampat which consists of Sham Dama, Uparati, Titiksha, Shraddha Samadha (tranquility, self-restraint inactivity, end ance, faith and concentration)

"Rajaham" has close connection wi "Aham Brahma Asmi". Even as a mere wo "Rajaham" will not suffice to become king, so also the words "Aham Brahma Asm will not bring the state of Brahma with possessing the Sadhana-Chatushtaya and pr tising Sravana, Manana, Nididhyasana.

A MESSAGE ON THE TRIPLE FESTIVALS

OF

UTTARAYAN, BASANT PANCHMI & RATHA SAPTAMI

By Sri Swami Sivananda, Ananda Kutir, Rikhikesh, (U. P.)

BLESSED IMMORTAL SELF!

Life is the greatest of all teachers and this earth is its school. Truly, the world is the best school. All its lessons are taught through the Book of Nature. Nature everywhere abounds with such lofty lessons which alone are quite sufficient to bestow the highest wisdom to man. Each day is a valuable page in this book and each thing and natural phenomenon embodies a lesson to one who observes and reflects. Where such special and significant lessons are present those days and such phenomenon like eclipses etc., are given a distinctive prominence so that your attention may be drawn towards it, your interest aroused and that you may reflect upon its true import. The three-fold festival days of Uttarayana Punyakala also called Makara Sankranti wi the sun enters the house of the Tortoise in Zodiac, the Basant Panchami marking advent of the spring season and the Rat saptami day which is said to be the actual when the sun apparently assumes a nor wardly course logically follow in each oth wake, forming a triplet of very significant deeply interesting import.

Winter is a season, at once the direct a thesis and foe of all life, gaiety and brightn All warmth and comfort is absent. It everywhere extremely chill, bleak and drea The bright rays of the sun are obstructed fog and mist, animals hibernate and even gr vegetation withers under the extreme seve of the cold. What a contrast to the spr

nd summer days with its bright warmth, joy nd colourful smiles of nature! Even so, like nto chill, dark, dreary winter is the life of the orldly man, clouded by the fog and mist of eluded passions and cravings. There is no armth of aspiration and divine love to be ound in him during his wintry days for sen- iality and gross worldliness. The bright rays f higher idealism and lofty attainments never each or affect him. The fragrance of the owers of virtues are smothered by the everity of extreme sensuality and selfishness nd the vital verdure of cardinal good quali- ies like mercy, charity and generosity are not o be seen in him. Even so a wretched and itiable person shivering beneath enveloping olds of thick blankets and rugs the unawaken- d, unregenerate worldly leads a deplorable xistence beneath thick coverings of ignorance, rejudices and egoism. But this winter of goism is not to last for ever. The Grace of he Compassionate hand has kept in store for nan the bliss and brightness of a joyous piritual spring, leading on to the brilliant adiance of Adhyatmic summer of self-realiza- ion. One memorable day comes the turning oint in the life of man. That is his Uttar- yana Punyakala. This is the time of ankranti for him.

Note what happens at this juncture. Then un enters the Makara Rashi or the house of he Tortoise of the Zodiac. The tortoise sym- olizes three significant things. It remains qually at home in two completely antagonistic lements *i. e.*, land and water. It moves bout under the safe security of a strong nvulnerable protective armour. It readily with- draws itself its limbs, and head alike. Stepping nto such a house does the sun commence ts journey northward towards the ome of the eternal, pure Himalayan nows, towards all that is sacred, oly and divine. The very idea of the North with the perpetually snow-clad Hima- ayas, celestial Ganges and Kailash is neffacably associated with spirituality, illumin- ion and divinity. Thus entering into such a tate does the Jiva start upon its Uttarayana owards the lofty, towering peaks of the Himalayas of Atmic Realization and the ighest Nirvikalpa Samadhi. Like the tortoise noving in water and earth alike, the Mumu- shu learns to go about unaffected amidst the nutually incompatible pairs of opposites like ensure and praise, honour and insult, love and atred, fortune and misfortune. He ensconce himself under the protective armour of discrimination, dispassion and Brahmacharya, He withdraws himself physically and mentally from external sensual contacts and refuses to be tempted by them. Reaching such a state he bids adieu to the south, *i.e.*, his old sensual worldly life. In Hindu tradition the southern direction has always stood for inauspiciousness. No worshipper faces south at the time of his prayers nor is it usual for the deity in any sacred shrine to gaze south. It is here that the noble Sita was imprisoned by the Asura King of the southern islet, the ten-headed Ravana. Rama had to rescue her from this quarter and take her north to reign in joy once again at Ayodhya.

During Sankranti, therefore, the individual stands at the threshold of his spiritual life, stepping into the path towards life's glorious Goal. Then onwards it is all a progressive procession of increasing aspiration, joy and brightness. Through diligent Sadhana day by day the blossoms of Bhakti, Sraddha, and all the Daivi Sampat make their appearance in his nature even as external nature bursts out into colourful spring once after the passing away of winter. Now comes Basant Panchami, implying thereby the advent of a spring like awakening in all his five-fold nature, *viz.*, the aspirants physical, mental, emotional, intellectual and spiritual being. He begins to do only good, kind and helpful acts. He entertains pure, noble thoughts and aspirations. Elevating divine emotions fill his heart. His purified intellect begins to appreciate and grasp higher subtle truths so long hidden from its ken. The dormant spirituality now starts to pulsate into life. As in spring birds begin to burst forth music and flowers to waft exquisite fragrance the Sadhak enjoys Vidya-gandha and hears the inner Anahat music of the heart. Sadhana proceeds with great earnestness, zeal and encouragement, enthused by various such inner experiences and culminates in the descent of divine Grace. The Lord Himself takes complete charge of the Yogi's life and Sadhana.

This is Ratha-saptami Day. The Saptami denotes that now the fast advancing soul has shed the shackles of the Shad-ripus or the six-fold evils of Kama, Lobha' Moha, Mada and Matsarya, and the Egoism. It is here that he actually ascends the Ratha *i.e.*, the state of surrender where the Lord's hands take over the reins of his life. Remember, how on his upward march of Swargarohana, the noble Yudhistira had to fulfill a like condition when a celestial chariot came to him. It was only

when he became absolutely alone after breaking off his attachments to the seven beings, *viz*, Kunti, the mother, his five brothers including Karna and the seventh, Draupadi (egoism) the main cause of all the slaughter at Kurukshetra, that he got the Ratha which took him to heaven.

Beloved aspirants! Wake up from this winter of worldliness, turn away from the inauspicious south of your worldly sensual life. Let your Uttarayana Punyakala start now. Come on, proceed northward towards the goal of Self-realisation. You will soon reach the joyous Basant Panchami of spiritual awakening. Within a short time the Ratha of th Lord's Grace will come to you and speedil will the destination of Divine Realisation b reached. Immortal life, Infinite knowledge power and eternal bliss will be yours!

May the Lord who is the fountainhead of al auspiciousness, joy and inspiring grandeur soo bring about the auspicious spiritual Sankrant in you, bestow upon you the joy of a Adhyatmic Basant and lead you on to th grand Ratha-Saptami of your life!

DIVINE LIFE FOR CHILDREN

By Swami Sivananda

1. Sakuntala.

Sakuntala was born of Menaka and Vishwamitra. Rishi Kanva brought her up in her Ashram. Once King Dushyanta came to the Ashram. He fell in love with Sakuntala and married her. A son was born to them. He was known as Bharata.

Sakuntala went to the city of Dushyanta with her son. She asked Dushyanta to instal Bharata on the throne. Dushyanta refused. He said "I do not remember you. I never gave you any promise". Sakuntala wept and was going back.

Dushyanta heard a voice from heaven, "Support your son. Sakuntala is speaking the truth." Thereupon Dushyanta installed Bharata as his heir-apparent. Bharata became a very famous King. India is named Bharata-Varsha, after him.

O Mahadev! Stick to your promise. Truth alone triumphs, but not falsehood.

2. King Vikramaditya.

King Vikramaditya was the greatest of Indian Kings, next to Lord Rama. He was equal to the Sun in valour. His rule was humane and benevolent. His reign was called the golden age of India. He had nine gems of poets in his court. Kalidasa was one of them. He conquered the whole of India.

There were peace, plenty and prosperity during his rule. People did not guard their houses and thieves were unknown. All the people were very happy. The King was a great devote of Dharma. He was a master of 64 Kala He had Ashta-siddhis and Navaridhis under h power.

His throne was borne by 32 lions. He wa very just righteous and kind. Fahein, a Chine traveller wrote volumes about the rule of th King. During his reign, the country was bloon ing with education and culture. He attaine the zenith of royal glory.

3. The great Mahabharata war.

Once upon a time there was a king calle Dhritarashtra. He was born blind. One hun red sons were born to him. They were calle Kauravas. Duryodhana was the eldest of a Pandu was the brother of the king Dhritarashtr He had five sons called Pandavas.

Kauravas and Pandavas were trained b Drona. Pandavas were shrewd. They lear their lessons quickly and perfectly. Duryod ana became jealous of them. One day defeated the Pandavas in the game of Dice. usurped all their properties and drove them in their forests.

The Pandavas suffered very much. Th wanted to regain their kingdom. They wag war with the Kauravas. The war is called t great Mahabharata war. Lord Krishna help the Pandavas. All the hundred sons of Dhrita shtra were slain in the battle-field. Thus t Pandavas won the war. Children! You re that Pandavas fought with Kauravas. But w were Kauravas? They were related to Pandav

THE SIVANANDA GNYANA SABHA

ari Om!

The Supreme Being, the TRUTH Transcende-
al is Pragnana-Gnyana Ghana. HE shines in
e Splendid Chit-Sabha, the celestial Hall of
isdom HE sits Eternally in His Self-Bliss
d all those who attain to Self-knowledge
n join this rare, resplendent Assembly of
mmortals in Chit-Sabha.

It has its Representative Assembly, its proto-
pe on earth at Sivanagar close by the Ganges'
nk amid the Himalayan foot-hills. This is
med the SIVANANDA GNYANA SABHA.
s Supreme Originator and controller is the
agnana-Ghana Parama-Purusha Purushottama.
is direct delegate-representative controlling the
fairs of the Sabha here is Lord Sri Vishw-
atha shining as the Narmadeshwar Linga in
i Vishwanath Mandir amidst the Vilva-vana
Sivanagar. Sri Swami Sivanandaji is the
rganiser-Director and Life President of this
vananda Gnyana Sabha for it is he who
tablished it under the guidance and inspira-
on of the Divine Almighty Purushottama.

Sivananda Gnyana Sabha is a rare and unique
bha of sabhas. Its lofty function is to be
awing down a perennial supply of Divya-Gny
a or wisdom Divine from the Infinite wisdom
urce on high and radiate it to all the quarters
this universe. From it flows forth a flood of
re wisdom filling all fields of human life and
tivity, making them bring out the rich har-
st of Immortal Life and Eternal Bliss. Siv-
anda Gnyana Sabha is Vividha Vidya Vida-
ka par excellance!

This Holy Hall of wisdom is a singular and
ysterious structure. Its Foundation is built
it of the stuff called the Divine Life Society.
he floor of the Hall is one that has no parallel
n earth. It is the most sacred ground called
uni-ki-reti. Whereas Brindavan contains the
ust of the Lord's Feet this ground contains
e dust which the Lord who is Bhaktadheena,
refully collects and preserves in a special casket.
he four main pillars of this structure are the
ishwanath Mandir, the Viswa-Kalyan Yagna-
la, the Kaivalya Guha and the Kailas Kutir.
s ceiling is the blueness that is the sky and
star-spangled in design. Lit up by Aditya
khanda-deepak by day, the Sivananda Gnyana
abha is floodlit by the soft silvery radiance from the Chandra-prabha Chandalier. A huge true-to-life picture of the emerald tinted flow of the Ganges and the verdent Manikoot hills painted by an expert artist adorns one side of the Sabha. The special ante-chamber used as the assembly room for the meeting of the S. G. Sabha members is known as the Bhajan Hall where a perpetual flow of the pure Gnyan in its aspect as Nada, or Shabdha Brahman is audibly manifest as continuous Akhand Kirtan.

This in brief is what constitutes the Sivananda Gnyana Sabha. This is a Cosmic Sabha. Its membership extends from Pole to Pole and right across the globe from Greenwhich to Gwajashima. Anyone who has heard of, known of, written to or seen Swami Sivanandaji or the Divine Life Society at once becomes eligible for the membership of this Sabha-supreme. From that moment he begins to shed his Agnyana and commences to grow in Gnyan. Progressively he becomes purified and illuminated in all his fivefold nature, physical, mental, emotional intellectual and intuitional and being introduced by Swami Siva to the Kailaspathi Siva they soon become Sivamaya. Kailaspathi Siva then clothes them in vesture of wisdom Divine and permits them to plunge into the Supreme Satchitananda Sagar to become Sivam-eva. Thence onward it is all Splendour and Splendour alone in the Transcendental Chit-Sabha. It is all Santam, Sivam, Shubham, Adwaitam.

The Sivananda Gnyana Sabha is the entrance and the Main-Gate as also the means and the Main-Route to the Supra-Celestial Chit Sabha of the Most High. And to this Sivananda Gnyana Sabha the direct doorway is the Divine Life Society. And to the Divine Life Society the entrance is ever-open and never-shut. Its doors are wide and also wide open. Swami Sivananda's heart is Vishwa-vishala and his arms thrown open to embrace all Humanity. This Divine Messenger's Voice is raised high in a call to you to Eternal Glory.

Come all in answer to this awakening call. Turn Kailas-ward. Tread Kaivalya-ward! Attain Sivahood!

Glory! Glory to SIVANANDA GNYANA SABHA!

Santam. Sivam. Subham.

THE ALL WORLD RELIGIONS FEDERATION

(Proceedings of the Fourth Session, April 1947)

The Fourth Session of the All-world Religions Federation met during the Easter Week at Sivanandashram, Anand Kutir, the Head-quarters of the Divine Life Society. The meeting was conducted under the auspices of the Sixteenth Divine Life Sadhana Week and Sri Swami Sivanandaji the Founder of the Federation presided. The proceedings opened with a short prayer and as the first item on the agenda, the minutes of the previous meeting of the A. W. R. Federation was read out and adopted. Following upon this the Founder-president's Message for the occassion was read out and keen interest was manifest in the faces of the audience. Next at the request of the revered president, the short leaflet entitled the *Golden Rule* was read out with suitable annotation about their deeper import.

Then Sri Sivanandaji called the Benares delegate, Pt. Devi Narayanji to address the gathering. The speaker addressed the assembly first in Sanskrit, then in Hindi and lastly in English. He dwelt on the unique quality of supreme tolerance and universality that formed one of the fundamental element of the Vedic Religion, the Sanatana Dharma, and went on to show how the very heart-centre of Hinduism, the holy city of Benares, embodies this ideal of synthesis and tolerance. He pointed out that how this very element it was that imparted to Hinduism such vitality and stamina which has enabled it to bravely withstand all unfavourable attacks and yet retain its original virility and glory. Therefore Unity and synthesis were to become a firml established factor in the world, it behoved on and all to defend this fraternal spirits agains all disruptive and dividing forces. One mus be perfectly fearless in this defence, for fearless ness was the unfailing sign of Atmic Awarenes Such an Atmic Awareness it was, that co duced in greatest measure to tolerance an Oneness.

Sri Sivagnanamji next spoke on how religio implied a rising-above and a going-beyond th diverse and the many. To cast a sweepin glance over the 'legion' or the countless man would reveal that from such a standpoint th sense of many will disappear and mankin would be seen in its true light, *i.e.* as on great brotherhood without dividing barrie and deluding distinctions.

The next delegate to address the gatherin was Vedanta Bhushan Sri Swami Atmananda Maharaj recently arrived from Gujerat side.

At the close of his speech a highly instru tive scene from a religious play was read ou by a member Sadhak of the Ashram and wa much appreciated by the audience. Then accordance with the president's direction th Aims and objects and the Constitution of th A. W. R. Federation was explained to th gathering and they were all called upon realise these objects in their individual life well as in corporate capacities.

Then with a vote of thanks and a short pea prayer the session came to a close.

GURU POORNIMA CELEBRATIONS

The sacred Guru Poornima will be celebrated on a grand scale with devout worship of all Brahma Vidya Gurus and Bhagavan Sri Veda Vyasa at the head quarters of the Divine Life Society, Rikhikesh at the Sivanandashram, on 3rd July, 1947. All those who are unable to attend the celebrations at Rikhikesh are requested to observe the day at home. The branches of the Divine Life Society are also requested to celebrate the function to the best of their abilities in the following lines.

Programme

3-7-1947

4 to 6 a. m.	Common prayer, meditation, Japa and Guru Kirtan.
8 to 9 a. m.	Special worship at Viswanath Mandir.
10 to 12 noon	Worship of Sri Veda Vyasa and Brahmavidya Gurus, study of Brahmasutras.
1 p. m.	Sadhu, Mahatma and poor feeding.
5 to 7 p. m.	Discourses and lectures on Guru Tattva, its Mahima &c.
7 p. m.	Ganga Pooja, Arathi and Sankirtan.

All devoted offerings for the celebrations will be thankfully received.

Secretary, DIVINE LIFE SOCIETY.

DIVINE LIFE

331. The life of complete renunciation is icult in these days. Money is wanted at ry step by all aspirants.

332. If you tread the spiritual path while re- ining in the world and do complete self-sur- der to the Lord you will surely have the ntal peace which you so much lack at this ie. You are only an instrument in the ine hands. Your existence lies in making rself over to the Lord in thought, word l deed. Every breath, every action, and ry thought should be consecrated to his vice so that he may be pleased to lift up and embrace you to his bosom. mpletely divinise your life so that you may filled with divine grace and splendour.

333. Renounce the idea "I am the body." andon the sense of duality. Give up the tion that you are different from the supreme f. Renounce selfishness, attachment to the dy, egoism, 'I' ness, 'mine' ness all sorts desire. This contitutes real renunciation or nnyasa. This is the secret of renunciation. egoism persists, if the mind hankers after ise objects, you have not renounced any- ng even if you remain in the solitary cave the Himalayas in the perfectly nude state, ing on leaves. Understand the essence of nunciation and become wise.

334. Man easily believes that he is the son of so and so that he is a Madrasi or Beng- e, that he is a Brahmin or Kshatriya, a useholder or a Brahmachari. But he never lieves the significance of "Tat Twam Asi" ahavakya of the Upanishads which pro- ims the identity of the individual and preme soul. He doubts this. In order to re- ve this doubt thousands of books are itten by Rishis and sages and seers. Rama ta, Ribhu Gita, Astavakra Gita, Avadhoota ta Bhagavad Gita, Moksha Gita, Hamsa Gita d so many other Gitas are all written by es to eradicate this doubt.

335. If the aspirant is pure, if he is an Adhi- ri of the first class if he is endowed with en longing for liberation and burning Vair- ya and subtle sharp, one-pointed intellect, will enter into Nirvikalpa Samadhi even he hears once the "Tat Twam Asi" Maha- vakya from the mouth of his Guru. Uddha- laka had to repeat the Mahavakya nine times to his son Swetaketu as he was a middling type of aspirant. Even if the preceptor re- peats one thousand times "Tat Twam Asi" Mahavakya to a man who is immersed in worldliness, it will be a mere howling in the air. It will not produce any impression on his mind as it is saturated with vicious, worldly Vasanas.

336. The mind cannot exist without desire, attachment and egosim. It will cling to some form or other. It will entertain some desire or other. There will be ego in some form or other. Entertain Sattvic desire Have a strong desire for attaining salvation. Through this you can destroy all worldly de- sires. Instead of allowing the mind to get it- self attached to the form of wife or son, try to fix it on the form of Lord Krishna or Lord Rama. Let it be attached to this form. Dev- elop Sattvic egoism by asserting "I am the immortal Self" or by repeating the formula "I am the servant of Lord Krishna."

337. Desire for liberation, attachment to the form of the Lord Sattvic egoism connot bring bondage to you. When you advance in meditation, Sattvic desire Sattvic attach- ment, Sattvic egoism also will die by them- selves. You will become one with the Lord. Sattvic desire, Sattvic attachment, Sattvic egoism will destroy Rajasic and Tamasic de- sires, attachment and egoism.

338. Those who put on the appearance of righteous men are more sinful than the un- righteous. They will have to undergo great miseries.

339. Even the smallest thing offered by a sincere devotee to the Lord becomes great by his pure love to the Lord, while the largest offerings of those who are not devoted to the Lord cannot please him. Was not Lord Krishna pleased with a handful of grains offered by Kuchela or Sudaman?

340. The worship of the feet of the Lord is the root of all Siddhis all enjoyments, of Swarga and even of Mukti. The Lord never gives wealth to his devotees so that they may not forget Him by the pride of their wealth.

GURU POORNIMA

Guru Poornima is a day pregnant with deep significance and important import for humanity today. To the orthodox Hindu, it implies a reverent worship of the spiritual preceptor and the commencement of a serious study of the scriptures. Guru Poornima falls on the Full-moon day of the month of Ashada. This year it is on the 3rd July and curiously enough, on Thursday i.e., Guruwar, the day of the week sacred to Brihaspathi, the Preceptor of the Celestial beings. Sannyasins stop their wanderings and take up a fixed abode on the sacred day to commence a four-month period of intense study and meditation.

It is a peculiar genius of Hinduism to have made all personalities, all celebrations, sacred places and sacred days to stand for and vividly represent some lofty ideal. Guru Poornima is not an exception, The very day is an indication of the ideal which you are to attain. Poornima or the Full-moon is that stage when the moon receives to the fullest extent the dazzling light of the sun and reflects it perfectly. It is at the zenith of its luminosity. Now the moon is believed to have emanated from the mind portion of the Cosmic Being or the Purusha—"Chandrama manaso jathah" —thus runs the Purushasuktha. The sun is always regarded by the devout Hindu to be a visible representative of the Diety or the Paramatman. Thus it is this supreme ideal of fully reflecting the divine splendour that is aimed at through the surrender to and worship of the spiritual Guide and the study of and meditation upon the truths of the scripture that Guru Poornima implies. The human mind being thoroughly purified through the service of the Guru and assimilation of scriptures becomes perfectly serene and calm and then faithfully reflects the Atman even as the moon during Poornima. The mind of man has the closest interconnection with the moon.

Vividly keep before your mind this spiritual significance of Guru Poornima. Even as the wandering Sannyasin does, even so let your mind cease its wandering in the diverse pathways of this world of delusion. Let it get fixed upon a single object or Lakshya. Plunge in Sadhana from today.

Even as the individual, the race and the nation too have to put into practice this ideal. It is failure to do this that has brought the entire humanity today on the verge of self-destruction. To the race the Guru is represented by the entire galaxy of Saints and Sages, the holy men and the men of God that have graced and illumined the centuries and generations past as well as present. The sum total of these saints and their spiritual hierarchy is the Guru for the race. The entire range of their life-redeeming teaching constitutes the Guru Vakya or the Guru Upadesh for the race. The Guru and this Upadesh have been forgotten in the racial mind, nay, it has become deliberately neglected and set aside. The saints and their teachings have been shelved away as archaic antiquities. Their voice of Truth, universal love, unity and brotherhood has become drowned by the rush and uproar of the scientific age. The mind of man is thoroughly agitated and tossed about by the forces of commercial greed and materialistic power. Such a mind can hardly reflect the splendour and radiance of the Atman. The true spirit of Guru Poornima alone can save the humanity from dangerous perversions of secular Science.

The human race must settle down now for sincere hearing of and reflection over the admonitions of the great sages and the teachers of the world. It is the Supreme Guru or Gurus, the Almighty Being that speaks and works through these spiritual men of God. Let the humanity make up for past neglect and hearken with earnestness and care to the universal Gurupadesh. Then indeed the real Divine Poornima will cast its soft radiance of peace and bliss upon this earth. Then it is that humanity will attain its Poornima and perfectly reflect the radiant dazzling light of the Supreme Divine Being, who is in truth the Sun of suns.

Blessed selves! Study therefore with diligence and Bhav the lives of the great ones. Again and again recall their spiritual teachings. Try to emulate them. Walk in their footsteps. Follow their lofty Upadesh and teachings. Daily read some elevating scripture without fail. Pray to the supreme Guru Bhagawan Veda Vyasa and begin spiritual Sadhana. Do not postpone. Time flies, life shortens rapidly. Death may come at any moment. Hasten the advent of bright Poornima in your lives. To live in the light of Guru's teachings, to faithfully become the very embodiments of His Upadesh is a grand Gurudakshina for him.

May this sacred land pay this homage to its Guru and attain the Poornima of her spiritual splendour so that she may once again scatter the soft radiance of Atma Light upon all the nations of the world! May the entire humanity soon be illuminated with the Jyoti of a Purna Chandrodaya of India's spirituality! All glory to the Brahma Vidya Gurus !!!

OM TAT SAT

NEWS AND NOTES

The Sixteenth Divine Life Sadhana—April 1947

ıe first week of April was indeed a week of inuous inspiration, elevation and joy. After ing Worship at Viswanath mandir on the ing of the 2nd April, Sadhana week proper nenced with Prabhat Pheri with Mahaman- kirtan, after the dawn prayer and medita- in the Bhajan hall. Common prayer, japa meditation were the invariable items of all nornings. After this a brief talk upon Sad- with valuable instructions and practical s were given every morning. Gita and Vishnu ısranama Swadhyaya found the mid-day s and half an hour of Likhit japa usually the first place at the opening of afternoon ramme. Later on in the afternoons the pro- ame was filled with elevating discourses, -stirring Bhajans and Namakirtan and able advice and instructions by Mahatmas sincere sadhaks. The inspiring and highly ructive speeches of Swami Vimalanandji, mi Atmananda Saraswati Maharaj Sri Rama- ıdraji and Sri S.R. Narayanji (of Maharash- Sugar Mills, Bombay) constituted an impor- part of the programme on two different s. Sri Swami Sivananda thrilled the gath- g with his powerful Adhyatmic songs and vellous kirtans. There was demonstration of as and Pranayam on Saturday the 5th April, n *Sri Narasimhananda Yogi* (who had trave- on from Salem in South India for the hana), the expert Hatha Yogi, demonstrated e of his marvellous different poses. A mass anamaskar practice was carried out by all assembled Sadhaks on Sunday morning, pic- of which all appear in the cover of the May e of the 'Divine Life'.

he Divine Life Society's Annual meeting took e on the afternoon of the 5th.

he fourth Session of the All-World Religions eration was held on Sunday the 6th April.

esides the above features, there was common on the Ganges bank on the 6th, Ganga puja Friday, spiritual drill by the pupils of the ananda Primary School, enactment of short ructive dramas in the form of dialogues, wanath mandir illumination and Vedapad. the concluding day (Monday the 7th) a van was done for world peace and peace of the -affected people of East Bengal, Punjab etc. entire Sadhana Week came to a joyous close t night with an interesting Magic lantern w accompanied by proper bhajan and Sankir- during the projection of each picture. The hering dispersed at the end of the show after thi and prayer for the well-being of the entire anity.

Several of the visitors were new and attending Sadhana Week for the first time. They were thrilled and raised into a state of ecstasy by Sri Swamiji's forceful talks and powerful sankirtan. His singing of the Chidanand Song was so filled with divine Sakti that it made some of the Sadhaks completely forget their surroundings and even idea of body. Sri Sivanandaji electrified the entire atmosphere by his presence and kept the entire programme at a high pitch of irresistible enthusiasm. His flashes of rare humour and spontaneous fun, specially during the spiritual dialogues and dramas, kept up a ceaseless flow of joy bubbling up during the entire proceedings. The visitors left for their places reluctantly after receiving the loving benedictions of Gurudev. They felt that verily it was like living in heaven and returning down to the earth once again.

We express our joyous heart felt thanks to one and all of the well-wishers that contributed to the conduct of the Sadhana and all the devotees and members that participated in the week's programme and made it a thorough success. May the Lord shower His blessings upon all!

Prizes for mantra-writing were awarded to Mrs. R. Lall and Mrs. Wadhwa of the Ladies' Section, and Sri Wadhwa, Allahabad, and Sri Gajanan Prasad Sharma, Janjgir.

Report of the Sadhana week was sent to all the members together with the sacred Vibhuti prasad of the concluding day's havan.

Among the visitors were Sri T. A. Rama Rao, President of the George Town branch, Madras; Rao Sahib C. S. R. Row of the chamber of Princes, New Delhi, Sri Georges Zutzeller, the Swedish monk, who was the Observer for his country in the recent Asiatic Conference held at Delhi, Mr. and Mrs. Lall from Dhanbad, Mr. and Mrs. Wadhwa, Allahabad, Rao Sahib N. N. Aiyar from Bombay, Sri Gouri Prasadji, retired Chief Justice of Tehri-Garhwal State and Sri Alageri Iyer from Nainpur, *(to whom we express our greateful thanks for his donation in kind of a second complete set of Dr. Dc Chane's Herbo-mineral medicines (worth about Rs. 85)* for use of Sivananda Charitable Dispensary.

Aknowledgements :—

We Aknowledge with thanks : 1Rug by Mizar Govinda Pai, Mangalore. 3 Silk Pitambars from Sri Gajanan Sarma Janjgir —14 packets of Agar Batti from Sri S. N. V. Naidu, Bangalore—4 Kambals by J. J. Upadhyaya, Bombay. 11 Blotting pads from Sri V. J. Agharkar of Bombay.

Branch Activities : *D. L. S. Provincial Headquarters for inter branch Co-ordination.*

Sivananda Saraswati Sevashram (Kattupakam Chinglepet Madras founded to commemorate the Diamond Jubilee of Sri Swami ji.

Organizer : Bhakti Bushan Sri S. V. Aiyar, B. A. B. L.

The recently opened institution to function as the provincial Headquarters of the Divine Life Society for the purpose of crystalising and co-ordinating the activities of the various Branches of the Madras province, is making very good progress under the selfless efforts of the enthusiastic organizer Bhakti Bhushan Sri S. V. Aiyar. Its activities will be conducted along the following lines i. e. (1) Higher elementary school ; (2) Free allopathic dispensary ; (3) Orphanage and Fondling ; (4) Industrial school and (5) Destitute Home. The new work of this provincial Headquarters was started on Sri Ram Navami day by inaugurating moral instruction classes to the students of the neighbouring Reformatory. The Govt. of Madras were kind enough to sanction the starting of such moral instruction. Sri S. V. Aiyar has taken up this work in right earnest. We are indeed glad to state that Sri Aiyar has taken the initiative in starting a vigorous drive for making a good collection towards the Diamond Jubilee of Swami ji Maharaj, which the Society will be celebrating in September. There is no doubt that this institution will progress rapidly and become a leading centre of universal service, light, love and unity in Southern India.

Sri S. V. Aiyar and Dr. Srimati Mangalam have sacrificed everything for building up this institution and are taking great labour for its growth.

Park Town Branch (Madras) : *President* C. Alavandariah.

The Park Town branch, recently opened is already coming rapidly forefront. It has commenced to do very fine work under the earnest and bold joint efforts of Sri Alavandariah, and Sri K. A. Tawker. During the period from 14. 1. 47 to 31. 3. 47 thirteen Satsang classes were conducted. English, Tamil and Telugu discourses were arranged on different dates by learned speakers. Telugu New Year's day, Sri Ramnavami and Pongal Day were celebrated fittingly with Divine worship, kirtan, bhajan etc. The President Sri Alavandariah is an enthusiastic selfless Sevak and is a sincere devotee. Beautiful letter heads have been printed for the use of this branch as also separate Divine Life magazine, membership forms, regular Sunday programme forms, invitation forms for special celebrations etc. This branch has brought out reprints of Sri Swamiji's twenty important spiritual instructions and the leaflet " Guide to Sadhaks ". They are be distributed to the general public.

Sivananda Kutir : (Salem Branch). *Presid* Rao Sahib N. G. Venkatesa Iyer.

The first anniversary of this Salem bra was celebrated at 'Sivananda Kutir ' on Ta New year's day i.e. 14. 4. 47. 500 copie the special message sent by Sri Swamiji for occasion was printed and distributed, a sending 200 copies to the Headquarters. annual meeting of this branch was conduc during the anniversary celebrations. The c bration included Prabhat Pheri, Divine wors sankirtan and a musical performance wh flute was played by Sri G. V. Naray Iyengar for Ahtoor. The Sanskrit school under the auspices of this branch has no strength of 49 pupils i. e. 30 boys, 9 girls 10 adults.

Negapatam : This branch is regul conducting bhajan on all Sundays and Th days. They had conducted Sadhana week December 1946 and performed 'Gita Havan'

St. Thomas Mount, Madras: This bra which had ceased functioning due to the abol of 405 and 448 Supply depot, has been reorganized by Sri S. B. Singh. They hav 'Sivananda Library and Night School'. T have conducted the recent Easter Sadhana w

Aligarh: This branch is steadily carryin its spiritual, cultural activities with unif enthusiasm. During the past year it several times conducted Akhanda Sankirtan carried out all the important celebrations s as Guru Poornima, Gita Jeyanti, Janmasht Basant Panchami, Sri Swamiji's birthday Sri Durga Saranji, Vakil is a very sin Nishkamya sevak and earnestly carries on all activities in the Bhav of worship. Spiri literature is printed and distributed lavishly this branch.

Allahabad: Report of very successful Ramnavami celebrations is at hand from branch. A very elevating programme of inspi lectures by learned scholars and devotees soul-stirring kirtans and Bhajan was carried lasting for nearly 5 hours. Ramnavami mes of Sri Swamiji Maharaj was read out and function concluded joyously with the distr tion of the sacred Prasad.

Triplicane Branch: (Madras) : The 9-d worship of the great Saint Samartha Ram (Maharaj Sivaji's Guru) was celebrated grand scale by this branch under the preside of His Holiness Sri Sankaracharya Swam of Puri Peetham. A very large gathering part in the celebrations. Worship, discou and distribution of Prasad were done. April 25th, the branch celebrated Sri Sank Jeyanti. Sri N.Ramanathan (organizer of

(*Continued on page III of Cover*).

Allahabad branch of the D. L. Society) was a guest and Dr. T. M. P. Mahadevan. Ph. D. of Madras university gave a learned discourse on the greatness of Sankara and his message. Sri Swamiji's Sankara Jeyanti message was thrown out to the gathering. The function was a successful one.

Madura: Weekly satsang classes are held by this branch with Nam Sankirtan, swadhyaya, bhajan etc. Sri N. Parasuramji, with the co-operation of Sri Parthasarathy Naidu, is working with earnestness to improve and develop this branch. There is a library of spiritual books here.

Nandyal: This is a newly opened branch where the activities are conducted with very great enthusiasm. Regular Satsang classes of Bhagavad Gita, Parayan, Namsankirtan, bhajan, Prayer' worship are conducted. Spiritual literature is published in the vernacular. The earnest organizer Sri G. S Rao is arranging for inspiring lectures by devotees from all religions. Discourses were given at this branch by Sri N. Y. Ratnam, M.A. on the life of Jesus, by Moulvi Sufi Abdul Kadar of Asafnagar Hyderabad (Dn) on Dharma, by James on Christianity.

Ahmedabad: Sri Chimanlalji T. Thakore, a kind old devotee of Sri Swamiji has taken up the work of re-organizing the Ahmedabad branch at Ghaziram Pole. Within the last two months he has enrolled more than 30 persons as members of the Head office and subscribers to the 'Divine Life'. He has taken a great and enthusiastic part in the Dharma Sammelan that was held in Ahmedabad recently.

Trivandrum: This new branch was opened on 31.1.47 by Swami Tapasyanandji Maharaj of Ramakrishna Mission, Trivandrum. It is conducting weekly Bhajan meetings. Special Bhajans are conducted on Ekadashi days and on Thursdays. Sivaratri was celebrated fittingly in February last. Sri K. Neelakanta Iyer is the Secretary.

Delhi: The Delhi devotees and the members of the D. L. Society conducted recently Sri Shankar Jeyanti celebrations on a very grand scale. The celebrations were directed and supervised by Sri Swami Sankaranandji Maharaj from the Headquarters at Rikhikesh who was invited to Delhi by the branch there. The Jeyanti Mahostav of the great Brahmagnani Sri Sadasiva Brahmendra of Nerur was also conducted under his guidance.

Sincere Devotee:

Inspired by an announcement in the 'Divine Life' of Feb. 1944, Sri K. N. Krishna Iyengar of Hire Bhusgar started writing the Ashtakshari Mantra 'OM NAMO NARAYANAYA'. He has completed the Sankhya of one lakh of this Mantra. He has sent all the Likhit Japa to Swamiji at Anandakutir. He has been awarded a prize by Sri Swamiji Maharaj. Sri Krishna Iyengar completed the number in 3 years and 5 days. All glory to such earnestness, sincerity and perseverence. This is the proper Sadhana of a true devotee. An example worth emulating.

BOOK REVIEWS

Shiva Shakti.—The Glory & The Power: By Sister Lalita: Published by P. T. Pani & Co., 1/15, Venkatachala Chetty Street, Triplicane, Madras: Price, Re. -/8/-: Pp. 31.

This is truly an ecstatic, sincere 'outpouring' of the bliss divine: consisting of twelve chapters: all written in a poetic ecstacy, in the language of muse of lyric poetry and eloquence. It is a sincere attempt to describe the immaculate glory, grandeur and power of the Divine, incarnated in various forms. We recommend this worthy edition to all religious minded people.

The thought-provoking introduction—rather a treatise—enhances the worth and utility of this handy edition.

The Stars and the Path: By Sister Lalita: Price Rs. 2-: Pp. 25.

This is another beautiful pamphlet, indeed 'a bouquet and a garland of sunlit flowers.' There are four parts: The stars and the path, yogis, Love and Home, and Oneness; consisting of fourteen poems. The divine ecstacy and the intuitive bliss the author has intensely felt—who herself is a yogi breathe in the every word of the couplets. They are sure to serve as a heavenly inspiration, a perennial fountain of joy and bliss to all sincere seekers.

Drugless Healing: By Prof. L. Kamesvara Sarma, M. A. Published by, The Nature-Cure Publishing House, Pudukottai (S. I.): Price Rs. 1/-: Pp. 61.

Prof. L. Kamesvara Sarma deals in this booklet with the important features of drugless treatment or natural cure of various diseases that are quite common among us. There are seven chapters dealing with: the drugless cure of acute diseases, chronic diseases and destructive diseases; methods of treatment and natural immunity.

The book is comprehensive and substantial. We are sure, this handy publication will enable the interested readers a good deal in treating diseases in a quite scientific and yet preventive, constructive and natural way without the aid of any combative or suppressive therapy.

Regd. No. A-9

THE HIGHEST FORM OF CHARITY

Nannodakasamam Danam Naikadashyah Param Vratam
Na Gayatrayah Paro Mantra Na Guror-Daivatam Param

"There is no charity equal to that of water and food ; no Vrata equal to Ekadashi ; no Mantra equal to Gayatri ; no God equal to Guru."

The aspirants who stay in the Ashram, the visitors who come with family and children—all find it difficult to carry water up the hillock, an ascent of about 150 yards. This difficulty is experienced much by the school children and the Annakshetra supplying food to over 100 persons daily. All the construction works suffer due to water scarcity on the hillock. Thousands of pilgrims to Badri-Kedar find the same difficulty during their stay at Ananda Kutir.

To effect a permanent supply of water, we find it absolutely necessary for storing water in a tank at the Lord Viswanath Mandir by fixing up a Pump and Diesel Engine on the Ganges Bank for supply of water to different parts through pipe-lines.

This work will be undertaken immediately and those who wish to contribute for this noble and essential item, are requested to send their donation marked : "FOR WATER SCHEME."

1-6-1947

The Secretary,
Divine Life Society, Rikhikesh.

SIVANANDA DIAMOND JUBILEE CELEBRATIONS

The readers of the "Divine Life" and all our members and well-wishers would be in the know of the above celebrations from the various announcements made in the magazine so far. Many items of useful work in the interest of the Sadhaks and the public at large have been proposed to be worked out to celebrate the Diamond Jubilee of the Founder President of the Divine Life Society Sri Swamiji Sivanandaji Maharaj who has dedicated his life for service of humanity and has been untiringly working for the last over two decades.

We are ever indebted to this untiring Servant of Humanity and no sacrifice on our part in the shape of financial and other help will be too much when we look at the yeoman service Sri Swamiji Maharaj has done to the world.

Therefore it is earnestly requested of all interested in the welfare of the humanity at large, who are interested in the spiritual evolution of mankind adn selfless service unto our sacred and glorious Hind to contribute liberally and make the Diamond Jubilee Celebrations a grand success.

All remittances may kindly be addressed to :—

1-6-47.

Secretary,
Divine Life Society, RIKHIKESH.